THE

Aged Father's Bleſſing;

OR,

A Catalogue of Divine Leſſons,

Set forth in ſix pious and profitable

POEMS.

I. The Sin of Covetouſneſs explained.
II. Againſt Falſe Swearing.
III. A Caveat againſt Falſe Swearing.
IV. The Sin of Sabbath-breaking ſharply reproved.
V. Parents indulgent Care over their Children.
VI. A Poem of ſeaſonable Advice to Children, in Points of Duty and Obedience to their Parents.

Warrington, Printed by W. Eyres.

The Father's Bleſſing, &c.

I. The Sin of Covetousness explained.

YOU ſons and daughters view my hoary head,
On which my aged ſnowy locks are ſpread,
And mind the words that from my lips ſhall fall,
They'll be a wholeſome council to you all.

Againſt thoſe ſins and aggravated crimes,
Practis'd too much in theſe our later times,
To the great grief of Chriſtians far and near,
Who fain would ſee a reformation here;

Therefore you have repeated leſſons ſent,
Such as may make a ſtony heart relent,
If well obſerv'd, receive them then in love,
And God will ſend a bleſſing from above.

Some of the moſt notorious ſins I'll name,
Which, when you hear, endeavour to reclaim
Your lives, and learn the way to righteouſneſs;
For why ſhould man the laws of God tranſgreſs?

Here I begin, Covetouſneſs, we find,
Has often prov'd deſtructive to mankind;
For grand oppreſſors, thor' a greedy heart,
Make poor men ſuffer grief and heavy ſmart.

The man that's covetous, before he'll bear
The ſmalleſt loſs, in wrath he will declare
The debtor ſhall in doathful priſon lie,
'Till ev'ry penny's paid, ſtarve, live, or die.

Can theſe be Chriſtians that afflict the poor?
Nay, ſome have turn'd the widow out of door,
And took away their bed likewiſe,
Without regard to either tears or cries.

O cruelty! if God was ſo ſevere
Againſt poor ſinners, how ſhould we appear
Before his judgment-ſeat on the laſt day,
Conſider this, conſider this, I pray,
And do not covet gold to this exceſs,
But ſeek the Lord in truth and righteouſenſs;
And if you needs muſt covet, then embrace
His bleſſed word, and covet ſaving grace:
For that's a treaſure that will never waſte,
'Twill keep your mind and conſcience always chaſte
From luſt, revenge, and all the powers of hell,
Which are in number more than tongue can tell.
Great Dives in the hotteſt place did fry,
Becauſe he did poor Lazarus deny,
The crumbs that did from his rich table fall,
Therefore too late he did for mercy call.
But the poor wretch that he did ſo deſpiſe,
He plainly ſaw in everlaſting joys,
Which did increaſe his torture, grief, and pain,
To think his cries and groans were all in vain.
O diſmal thought, to know all hopes were paſt,
That ſuch ſad torment would for ever laſt.

II. A Leſſon againſt False Swearing.

THE ſecond leſſon in this book of mine,
I pray obſerve, and the power Divine
Aſſiſt us thro' the wilderneſs of woe,
That ſwearing may not prove our overthrow.
Some wicked men, according to report,
For a reward have ſtood in open court,
And gave their teſtimony to a lie,
Which is a ſin of a moſt ſcarlet dye.
For this they give men's lawful right away,
And bring good families to ſad decay;
And what is more to be lamented ſtill,
Their dear bought ſouls they do with horror fill.

How can they hope to see the face of God,
Who in these paths of wickedness have trod?
How can they think to find a resting place?
And sure, if not, how dismal is their case.

We read of one, who when he came to die,
Bewail'd the dreadful sin of perjury,
With tears of sorrow on his dying bed,
Said he, my just deserved doom I dread.

Ere long I must before God's bar appear,
And may expect a sentence most severe;
That very sin's enough. I need no more,
But God, I hope, has mercy still in store.

To thee I pray, the very best of friends,
Reward me not according to my sins;
But of thy tender mercies, which are manifold,
One glance of mercy let me now behold.

III. Caveat against UNJUST and FALSE DEALINGS.

OF perjury I mean to say no more,
For here are many other sins in store,
Which I shall mention, therefore pray attend
To all the lessons which I here have penn'd.

False dealings is the next, too much in use,
Too much I say, for by the gross abuse
Of conscience, we are often wrong'd, we find,
By those that will not bear an honest mind.

Some men in shops false weights and measures keep,
By which they do a greedy profit reap,
*Be*yond the upright rule of faith and trust,
This shews those persons false and most unjust.

Some men trust to their dealers, then may,
Of gains unjust secure a larger pay,
Which pleases him that takes delight to cheat,
Alas! to him the stolen water's sweet.

But ill got wealth like to the the moth or rust,
Shall soon consume, and fly like summer's dust.

Whilſt that which is obtain'd by upright care,
Like harden'd braſs, or poliſhed ſteel will wear.
*Be*ſides Falſe Dealers when they come to die,
When that they on the bed of ſorrow lie;
Where can they think their precious ſouls ſhall go,
After this life, when they have acted ſo?
Conſider this, think on a future ſtate,
And do not wrong thy neighbour in his weight,
Or meaſures, for as ſure as we here live,
We after death a great account muſt give.
Of all our actions, whether Good or Ill,
Conſider this, and labour to fulfil,
The Law of God in Truth and Righteouſneſs,
So ſhall you everlaſting joy poſſeſs.

IV. Sin of SABBATH *BREAKING* ſharply reproved,

FROM weights and meaſures now I take my way,
To treat of the religious Sabath Day,
Which is not kept ſo circumſpect and pure,
As it ſhould be, which does our grief procure.
For God enjoins us by a ſtrict command,
To keep the Sabbath holy, but we ſtand,
In great oppoſition to his Righteouſneſs,
*Br*eaking the Sabbath, and his laws tranſgreſs.
God in the hearts of Rulers ordered here,
To keep the Sabbath with a holy fear,
*Bu*t wicked perſons wickedly go on,
*Br*eaking through all the laws of God and Man.
Inſtead of going to the houſe of prayer,
They range the groves and vallies here and there,
Having ſmall veneration for that day,
Except it be to frolick, ſport and play.
In taverns, alehouſes, over flowing bowls,
Feaſting their bodies to deſtroy their ſouls,

That ſouls for which our bleſt Redeemer dy'd,
That after death they might be glorify'd.
Why ſhould his blood be ſhed for you in vain?
Why do you ſtill the Sabbath day profane?
O ſerve the Lord in Righteouſneſs and Truth,
Give him thy ſtrength, give him thy blooming youth?
So will you ſoon be qualify'd with grace,
Preparing for that ever bleſſed place,
Of endleſs joys; then keep the Sabbath Day,
Obſerve your Chriſtian duty, watch and pray.

V. PARENTS indulgent Care over their CHILDREN.

SINCE I have thus inſtructed you to keep,
The bleſſed Sabbath Day, where you may reap,
Celeſtial joys, at length I bring you here,
The love of Parents to their Children dear.
How has the tender Mother broke her reſt,
Seeing her pretty babe with grief oppreſt,
When in the bud of early blooming years,
Bathing the infant cheeks with yearly tears.
The joy and darling of the parent's heart,
And fearing death ſhould ſend his fatal dart,
The dear and tender Mother can't forbear,
To ſhow the ſigns of ſorrow, grief, and care.
But when the gracious hand of Providence,
Reſtores to health, and brings to life and ſenſe,
A pleaſant harmony doth ſoon begin,
All griefs are gone as if they ne'er had been.
And when the babe to riper years does grow,
As being ſtrong enough to ſtand or go,
The loving Mother doth her joys expreſs,
With pleaſant notes and grateful thankfulneſs.
This paſſes on for twelve or fourteen years,
And then perhaps a ſecond flood of tears,
Fall from their eyes, to ſee their ſtubborn ways,
And many times make ſhort the parents days.

When they have brought them up with care,
And ne'ertheleſs if then they ſtubborn are,
Nay, diſobedient to them after all,
Well may fears of grief and ſorrow fall.
Down from their eyes, thoſe meſſengers of woe;
O children do not grieve your aged parents ſo,
For if you cauſe their aged hearts to bleed,
You'll find that God will recompence the deed.

VI. A POEM of ſeaſonable Advice to CHILDREN in Point of Duty and Obedience to their PARENTS.

COME Sons and Daughters whether rich or poor,
The ever bleſt name of God adore,
Honour likewiſe your loving parents dear,
And you will have a bleſſing never fear.
The moſt obedient children thrive the beſt,
Becauſe by them God's laws are not tranſgreſt,
Whilſt thoſe that grieve their own indulgent friends,
Are often brought to grief and ſhameful ends.
Some children do their aged friends maintain,
Out of their own labour care and pain,
And unto them their true obedience ſhow,
Such children ſhall not unrewarded go.
For God will certainly increaſe their ſtore,
Who love and likewiſe feed their parents poor,
For what they give proves like the beſt of grain,
When ſow'd ſprings up with loaded crops of grain,
While thoſe that bring their parents to diſtreſs,
By hunting after pride and wickedneſs,
Shall never ſuch like bleſſings have,
But often ſin themſelves into the grave.
God's chief commands oblige us to obey,
Our aged parents when our heads grow grey,
By doing which we're promis'd length of days,
And God will comfort us in all our ways.

But if a daughter or ungodly son
Should prove unkind, as some have lately done,
God's vengeance will o'er take them in their prime,
Such can't expect to live but half their time.

Most sad examples we have lately seen,
Of children who have disobedient been,
By sudden fate some have been stricken dead,
And others forc'd by want to beg their bread.

None can love God and hate their parents dear,
Who brought them up in tenderness and care,
O horrid crime, no punishment amiss,
For such a base ungracious child as this.

Here I set before you good and bad,
Learn of the blest that blessings may be had,
Honour your kind loving parents still,
And then it will your lives with comfort fill.

Dear friends and parents buy this little book,
That both your sons and daughters they may look,
Upon it every morning, noon, and night,
So they in time may place their whole delight,

Upon these duties which are written here,
A path that leads to a religious fear,
Of that great God who is our careful guide,
From sin, to saints, and angels glorify'd.

Let children learn this little book by heart,
So they in turn may act the Christian's part,
In true obedience to the Lord above,
And eke their dear indulgent parents love.

FINIS.